

CATHOLIC



Interracialist

WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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Kansas City - Most American?

K. C. BISHOPS ACT VS. SCHOOL SEGREGATION

By Adolph Schalk

IF A SOUTHERNER visits Kansas City, Mo., and you ask him what he thinks of the town, he is likely to say, "Hrrrmph, damn bunch of yankees."

A Northern visitor on the other hand will call it a Southern town.

A visitor from Texas will call it Eastern. A visitor from New York will swear that it is Western.

People who visit KC from crowded cities like it because it is friendly, but visitors from the country don't think it is friendly enough.

An honest appraisal of Kansas City therefore is difficult, if not altogether impossible. Some, with blood in their eyes, like to harp on the fact that Kansas City has had thirty unsolved gangster murders in the past ten years. Others drag up mud by recalling the political chicanery of "Boss" Tom Pendergast. Others point to the glory of Kansas City's streets and boulevards.

All in all, Kansas City, Mo., like most cities, is like a human personality. Its good and its evil are not black and white, with the crooks all in jail and the good people all outside, but intermingled like water mixed with wine.

Contrasts

There is moral filth in spotless homes in the "best districts" just as there is spiritual beauty in the physical filth of

Skid Row.

When the Kansas City Real Estate Board met recently, the members listened to the glowing words of Trans World Airlines President Ralph S. Damon describe one version of the city.

Damon said he knew of no other city with "a larger percentage of beautiful homes or better civic planning" than Kansas City. But in the files of the US census bureau were figures revealing that Kansas City has 39,000 substandard dwellings.

A minimum housing program is being planned by city officials, but City Manager L. P. Cookingham admits that it

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They Are Not 'Gooks'

By Richard L-G. Deverall

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ONE DAY during the summer of 1947 some of the cute little waitresses in Tokyo's Dai Ito Hotel invited me to go swimming with them at the nearby resort of Kamakura. We had the afternoon free that Wednesday, so after luncheon the Japanese girls and some of the roomboys met me in front of the hotel and we scurried over to Shimabashi Station. The Japanese electric train glided into the station precisely at the appointed fraction of a second, and we boarded one of the cars set aside for the use of members of the Occupation and their friends. (This was at the time when it was still pos-

sible to invite a Japanese friend to ride with you. Later, unfortunately, the Occupation tightened the restrictions and your Japanese friends rode in a "Japanese" car, you in an "Allied Forces" car. This may be one reason why some Japanese began to throw rocks through the windows of the Occupation-reserved cars.)

As we rattled down to Kamakura the girls practiced their very peculiar English, and I practiced my very peculiar Japanese, so the gang was in a jolly uproar.

At the beach a huge sign directed us: "Occupation Force Beach this way!" The girls were horrified. "But Deverall San, you must swim with us. We have a rubber boat. We have very much good time. I think so maybe!" I told them that unfortunately there were rules, and rules would be obeyed.

...

SO WE parted. The giggling Japanese girls and the laughing Japanese boys took off for their section of the beach, I for mine. After changing into my swimming trunks, I walked out and found that the beach had been cut in two by a rope on poles, and along the rope-partitioned line were signs: "OFF LIMITS!" A young pimply-faced American Military Policeman lolled

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Friendship House Trains In Virginia

TWENTY PEOPLE from eleven different states attended the spring information center held at Maria-Laach Farm, Washington. FH's recently-acquired farm near Burnley, Virginia. Betty Schneider, director general of the U.S. Friendship Houses, was in charge of this four-week training course for staff workers. Some of the students were staff workers already at one of the houses, in Chicago, Washington, D.C., or New York, and some were people joining the staff in April.

The purpose of this course,

held in April and October of each year, is to help the new staff worker to understand the vocation to Friendship House, and the responsibility that he has, as a Catholic layman in the modern world, toward the "restoration of all things in Christ."

"Good will is not enough," declared Miss Schneider in the opening session. The layman who is attempting to restore Christian principles in society must be informed. To fulfill his obligation as a layman, according to the commission of recent popes, he must understand what is wrong with our society, its institutions and attitudes, and must work for Christian solutions to problems.

The students of the "IC" began each day of prayer, work and study, by participating in a dialog or a sung High Mass. Father Michael Ducey, O.S.B., offered Mass in the front room at Maria-Laach Farm during the first week of the training course. After breakfast, Father Ducey led a seminar on the liturgy and its implications in our lives as lay apostles. In the afternoons, discussions led by Miss Schneider included the topics, "The Vocation of Friendship House," "The Broad Work of the Apostolate," "Lay Apostolate Groups and Publications" and the various aspects of the particular problem that Friendship House is focusing upon, the interracial problem. Study periods were provided so that students might supplement the lectures and discussions with reading of books on the lay apostolate and the interracial question. Periods of silence for meditation and spiritual reading, were also provided.

Other speakers at the Information Center were Mary Houston, director of the Washington, D.C. Friendship House, Anne Foley, director of the

New York Friendship House, Father George Joyce, chaplain of the Washington house, and Mary Touhy of the Young Christian Workers.

On the evening of April 5, Open House was held at Maria-Laach-Farm, with Father Andrew Taillieu, pastor of the parish church at Orange, Va., and his assistant, Fr. Charles Denys, coming to bless the house and to welcome FH into the parish. Several people from the community attended, as well as staff workers and some volunteers from the Washington house.

Interracial Marriage

Discussed by Catholic Couple So Married

MR. AND MRS. Donald DuBois made a generous surrender of their privacy by sharing with an audience at the Monday night forum of Harlem Friendship House on March 12 their attitudes concerning interracial marriage.

The lecture, open to all, was attended by friends and neighbors of the DuBois family and of Friendship House, where Mrs. DuBois had been director and Mr. DuBois a volunteer for several years. Nancy and Don have been married for six years and have three children: Paul, Donnie, and Gregory. They lived first in a one-room apartment and currently in the Metropolitan Riverton project, but they want to bring up the boys on a farm in the country. Don spoke of the need for the continual growth of a couple through marriage, not only in a physical way but spiritually for the service of God, the salvation of souls and the procreation of children.

"Being accepted socially is important to each man," said Mr. DuBois and continued "but true acceptance does not exist in a society which has a

low estimate of spiritual values. Freedom to choose a partner in life is one aspect of social acceptance. While in courtship the spiritual is not the most interesting aspect always, it is the most important consideration. Man and woman, created different to supplement each other, find their unbreakable union in Christ, and when flesh fails, the Third Party supports the marriage—a comforting thought.

"Acceptance by society is a personal problem, but the crucified Christ was not accepted, so why we? Acceptance depends upon the regular inconsistency of men.

"CHIEF PROBLEMS of all families are housing, employment and training of children. We must credit the United States enough with its aid to culture and education, a situation we are sometimes likely to forget. To a person who is a product of an interracial marriage, there can be the advantage of straddling the fence, he being on neither one side nor the other. But such a superior feeling doesn't change situations. Among sup-

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WORLD EYES FEPC IN U. S.

Africans Preferred to Peoria Negroes

THE INDUSTRIAL Affairs Committee of the Illinois Senate held a hearing on April 5 at which the proponents of the Fair Employment Practices Bill were permitted to present witnesses to testify in favor of the FEP legislation. There was a notable list of witnesses among whom were the chairman of the Rhode Island FEP Commission, Mr. Connelly; Mrs. Edith Sampson, United Nations delegate; and Alderman Archibald Carey of Chicago.

FEPC World-Reaching

Mr. Connelly spoke as follows, "Only the international situation has been able to place FEP legislation in a second place for the moment. But the international angle to this bill cannot be overlooked. The passage of this bill would highlight the democratic value of the American Constitution. The results of this legislation are really world-reaching in scope."

Newspaper Now Hires Negro Reporters

He asserted that if a competent, bi-partisan commission

were chosen there need be no fear as to the successful operation of the bill. He cited an instance of a prominent newspaper in Rhode Island which openly opposed the passage of the Act. This paper has already hired one Negro reporter when previously it had hired Negroes only in a menial capacity. Recently it has added a second to its staff. He cited this as proof that public opinion will change even a most active and aggressive discriminatory policy.

All Cases Settled Out of Court

When Senator Trager challenged Mr. Connelly with his favorite question, "What is the cost of operation for the FEP Commission in Rhode Island?" Mr. Connelly replied that the costs for the first year ran \$9000 under the figure set in the budget and this budget covered the costs of initiation of the program as well as the operational costs. When Sen. Trager asked if the bill carried a penalty, Mr. Connelly stated that there was a fine

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CATHOLIC INTERRACIALIST

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His Eyes Is On The Sparrow

WHEN SOME people read Ethel Waters' autobiography, *His Eye Is on the Sparrow*, they may feel that the Negro ghettos of their cities are justified because they don't want their children to associate with children like those in the book. These people make the same mistake as did the villagers of the film, "Mr. Vincent," when they locked in all the families where a member had the plague. Healthy, plague-stricken and dead were all shut up together without help or food. St. Vincent de Paul broke down the barricade, rescued the living child, and buried the dead mother in spite of the opposition of the villagers and the nobleman of the town. He shamed an old soldier into helping him by taunts of cowardice. A good, poor mother took in the little girl. Once again there was the salt of a Christian community at work, preserving the good, healing corruption.

We Christians of our day must do the same. All are not spiritually dead in the slums. As one young man told his sociology professor at New York University, "I know you can grow up decent in the slums, because I did it." There are strong souls with the grace of God who have overcome the terrible assaults of pride, covetousness, lust, anger, gluttony, envy, and sloth. In order to earn an honest living they have humbled themselves to menial jobs when they were trained in professions which erected unfair bars against them. They have lived in enforced celibacy because a man wasn't paid wages enough to support a family. They resisted successfully the temptation to hate and kill the people who exploited them or who irritated them in the overcrowded rooms where they were forced to live. They have not escaped into the temporary suicide of drunkenness or drugs. Many of them know God as intimately as the great contemplatives. We are not worthy to have them as neighbors.

NOT ONLY the poor and destitute live in our Negro ghettos but some of the finest and most cultured families. They have managed to get and to keep a whole house where their families can have the necessary privacy and also room to entertain their friends. Their education, taste and manners are excellent and they would be an ornament to any community. They would make excellent neighbors.

Then there are those who are struggling upward. The Negroes are making great efforts to rise. They are very conscious of the disgrace inflicted upon their race by rapists such as those executed at Martinsville. No colored people attended the Mass for one of them who was a Catholic. They felt that they wanted no connection with him. This, of course, is not the right Christian attitude but it shows their feelings. A colored drunk on a bus in Harlem got scolded by six different women as a disgrace to his race. We never heard anyone scold a white drunk as a disgrace to his race. Colored people make great sacrifices to get an education for their children.

Most of the Catholic Negroes are very apostolic, bringing in many converts. They know that the greatest lifting force in the world is the power of grace. They respect the Church for its great body of religious teaching. Catholic schools are very popular, even with non-Catholics, because they teach religion and also insist that the pupils behave and come to school clean.

THE CATHOLIC attitude to marriage and the family is of the greatest help in curing evils with roots in the past. Africans captured by slave traders were separated from their tribal marriage customs by the horrible conditions under which some slaves were bred like animals in our country. In Catholic countries the slaves were guaranteed by law the right to marriage and a united family. When they became free in this country they had a chance at Christian marriage among themselves. Laws against interracial marriage in many states prevented Christian marriage with whites. This caused many illegal unions where the mother and children had no legal protection. It wreaked havoc on the Negro's family life when the white man could do as he pleased without the burden of responsibility. However, there are many old Catholic families among Negroes from Maryland, Louisiana, the West Indies, and other Catholic sections. These set a good example and are producing many vocations to the religious life. Economic factors make it difficult for a Catholic family when the man cannot get a job but the woman can. Fair employment with decent wages will overcome this. These good families should be honored for the advance they have made in the eighty years since slavery was abolished here.

MISS WATERS and Richard Wright portray some Negroes who are not only down but out. Of course, many modern authors have similar white characters. They have not only

NEGROES ON THE SPOT

MANY PROMINENT Negroes have been put on the spot by a question about the Negro and Communism, some of them abroad and others here at home. It is a very difficult spot. If they say anything against the United States they feel unpatriotic. As one correspondent to the Afro-American put it, "Any man who is truly a man will hold up for his home even if inside that home are conditions that he doesn't approve of"

Another man wrote, "The Negro in the United States is like a wife whose husband beats her. If she leaves him, where will she go? And she's not sure that she doesn't love the old rascal."

If he doesn't complain of the injustice under which the Negro suffers in this country he knows that some of his group will call him an "Uncle Tom." Ray Robinson put his emphasis on the Negroes who have risen to wealth and prominence in the United States. But he knows as well as Mary McLeod Bethune who answered him, "The answer to Communist propaganda is not what a Ralph Bunche, or a Jackie Robinson, or an Edith Sampson, or a Lena Horne can do in this country. It is what the thousands can do." Another critic pointed out that Ray Robinson, while in the uniform of his country, was apprehended for daring to invade a so-called white depot to buy some reading material.

Jackie Robinson made a stronger point when he said that the Negro didn't need the Communists to fight for him. He'd been fighting for full equality before the Communists were ever heard of and he'll be fighting for it, if necessary, when the Communists have disappeared.

MRS. EDITH SAMPSON wouldn't bring American Negro difficulties to the U.N. floor. The Russian, Malik, said to her, "I like you but you're a fool." But the American Negro knows that it's a family affair. He has never known allegiance to another flag. If he has travelled, he knows that the majority of Negroes in America has much more than the poor of other lands and the opportunity to rise higher in the material scale. A tale is told of a Russian showing of a film of an American race riot where a Negro was being chased by a crowd of white men. One Russian said, "But look at the fine shoes he's wearing." And we heard a man on the street in Harlem say, discussing Paul Robeson's praise of Russia, "He got his education and money in this country."

But, of course, material goods are not enough. The Negro knows that according to the laws of his country he's entitled to full equality and he's going to get it in an intelligent and patriotic way. In such a way the National Association for the Advancement of Colored People has opened many doors, one of the latest being graduate schools in the South. Poor Governor Talmadge of Georgia knows that soon all the schools must open and he's desperate enough to give them away to private citizens to prevent it. But he knows his fight will be in vain. Justice to the Negro will prevail with God's help. All blots of racial injustice on our country's honor and conscience will be removed and Negro Americans can speak freely.

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given up the struggle to rise but they have forgotten which way is up, like a man pushed around and buried under an avalanche. They were thirsting for love and sought it at poisoned springs. They sought escape in drink and dope and practiced many vices to get these. They are almost in despair. As one of their poets expressed it, "Got de blues and too damn mean to cry." Although society is not guiltless toward them, it has the right to imprison them after a fair trial for their wrong-doing or to hospitalize them for contagious diseases. They don't love themselves. Even their mothers have disowned them. Only Christ loves them. He said, "Even though thy mother should forsake thee, yet I will not forget thee." Maybe He identified Himself with them when He said to the just, "I was in prison and you came to Me." He may have meant he prison of the Harlems of America from which He is not allowed to escape. Only Christ and those to whom He gives the grace can prove to these men and women the patient, redeeming love for which they yearn. These know, as Ethel Waters does, that "Better are you than many sparrows."

HELP STARVING MILLIONS!

Dear Friend,

I'm very worried about the famine in India and am trying to get as much publicity as possible for an appeal to individuals to send food there.

Fifteen million people are facing starvation in the next three months. Although the situation isn't entirely free of political implications, it isn't the politicians who are starving and it seems a clear case of "Feed the hungry."

This is vital information:

Food packages may be sent for \$10 each via CARE, 20 Broad St., New York City. They should be addressed to Minister, Department of Food, Madras, India.

Or, if people wish to send packages themselves, they should concentrate on rice, sugar, and whole wheat flour. Packages should be marked "Free Food Gift Parcel — Famine Relief" and shouldn't weight more than 22 pounds. Two copies of customs form 2966 (obtainable at any post office free) must be attached to each package.

Thank you very much for anything you can do, and please pray for this.

Affectionately,

P.M.

Dawson's Finest

THE STIRRING eloquence of a distinguished Negro legislator last week in the House of Representatives in Washington, D.C., swept back the forces of ignorance, prejudice and bigotry and won a resounding victory for democracy.

The speaker was Representative William L. Dawson of Chicago, his target was the notorious Winstead amendment providing for racial segregation in the draft bill; his, the Negro's and America's victory, was the rejection of the proposed amendment by the resounding vote of 178 to 126.

"Give me the test that you would apply to make any one a full-fledged American and by the living God, if it means death itself, I will pay it — but give it to me." And the House was hushed by his eloquence.

"I say to you who claim to love America, in this hour of stress that the greatest argument the Soviet Union is using among the black peoples of the world to turn them against us is your treatment of me, me an American citizen.

"I believe that the South is big enough for all of us to live in together in peace and happiness if we can but have understanding.

"But we cannot have understanding if you raise one against the other because of color."

There spoke not simply the able statesman and spokesman of his people but the colored man from the depth of his bruised and battered soul, the colored American who had borne the hurts of his environment since infancy and still erect and undaunted spoke his mind and appealed to the better instincts of his fellow legislators.

It was a memorable speech, which even the Southern opposition applauded, and its affective and sincere delivery snatched victory out of probable defeat.

We salute Congressman Dawson of Chicago.

—Chicago Defender

Interracial Marriage

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erilities are many, many attitudes, for the pride of man knows no end. Some peculiar notions of superiority are based on color. If this is not possible, then the criterion may be height, the shape of eyes, hair color. There have been nations holding such attitudes, as witness Nazism. Frequently in society this unbalanced note of superiority comes through as racism.

"Consequent exploitation is universal because of man's pride and greed, and the group or person holding power chooses an obvious difference to indicate his supposed superiority. It's important, therefore, to analyze the values of those we emulate to see how worth copying they are.

"In the United States, we have an unfortunate situation. Many came here from overseas, with this distinction for the Africans that they came as slaves: some sold by white men, others by their own people. Interracialism exists throughout the world. It becomes accentuated when external characteristics are evident, as pigmentation of the skin. It is amazing that this accidental characteristic of a man can become the determinant of acceptability. Other accidentals are as clearcut as for example the Irish-looking child of a Polish father, but not always a criterion of acceptance in society. Again, the occupants of a little vessel called the Mayflower have as descendants an elite which loves to set standards. But true freedom springs up so often in objection to such false standards that the God-given rights of all men MUST be a very real thing.

"IN GERMANY, the blond, blue-eyed Aryan was set up under Hitler as the person entitled because of his upper hand in the human scheme to all privileges at the expense of others. The United States is now in turn perplexed with the problem of world leadership, which, though she may not have sought it originally, is her responsibility. Now that she in turn would like to obtain the cooperation of less fortunate peoples (materially), she cannot gain their confidence when they look to our own upset conditions, chiefly due to what is known as 'the race problem'. We should see the universe created not on a basis of blood, but by an omnipotent God. But Americans are seeing more and more that we ARE our brothers' keeper; and here is a good trend in need of development.

"To give advantages to one race or color would contradict the universality of the Church and be a renouncement of Christ who founded it to save all men, not specifically all Greeks or all Eskimos or all Egyptians or all Americans only. Again, as the Church is the custodian of the sacraments instituted by Christ which especially have determined our social arrangements in the priesthood and marriage it is the Church that lends dignity and grace to marriage, so that people, whether Catholic or not, may benefit from the exalted marital relationship.

"Blood can only supercede God in the minds of the ungodly. It is ludicrous to claim

superiority because of it. As the Creator's laws are not to be unbalanced without a price, the cost of the discrimination which results is all around us in society, and for all of us it is too high a price to pay. We have as men the common dignity of being instruments of the Divine Will; it is our privilege, and one common to all mankind, to work out this Will in our personal, social and international affairs. The unbalance of so large a part of our affairs shows how staggering a job this is and how much we must lean on prayer for guidance.

"It would be rather silly to say that, once recognizing that all men are equally valuable, they all look alike or are identical. It's natural for us to view differences. This is how we recognize our wives or husbands, our children, our friends. But we see the differences in those we love not critically, but as showing the diversity of creation. This gives us a whole world of diversities of a lesser sort and a lifetime to delight and wonder at them, so long as we hold a balance of reverence for all the human creatures of God."

A QUESTION period followed Mr. DuBois' talk. Nancy answered the question of what difficulties they had met as an interracial married couple by saying that their problems have been those of any married couple, that they find themselves two people with a family of three children and friends of both races who are very dear to them. Nancy DuBois was emphatic in stating though, that neither she nor anyone has a right to ADVOCATE interracial marriage as the thing to encourage as such. This further supports her position that each couple considering marriage does so because it is this person particularly concerned with another particular person, not because of their color. The matter is strictly a personal choice, and it would be as foolish to advocate interracial marriage as to oppose it.

Someone queried that all that both speakers had said may be true of the intelligentsia, but what about the poor? Donald answered that the poor have not more difficulty, but probably less, because they have not the special interests to protect that the wealthy may have such as business and social claims.

One lady remarked of a difficulty she knew in a family where one child was darker in color than either his brother or sister, who refused therefore to go about with him. The reply made was that children do not have prejudices unless they are taught to them. Mr. DuBois added that in any case, no child is ever darker than the darker parent, and that if the parents were fond enough of each other to marry they must have traveled in interracial circles before marriage and that these would be likely to have children from whom a friend might be chosen. In any case, brothers and sisters each habitually choose their own friends, and the necessary thing is to develop the good in themselves to attract friends rather than to deplore the lack of them.

Mr. DuBois pointed to a con-

They Are Not "Gooks"!

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on the beach, wandering back and forth from time to time.

The Occupation side of the beach was practically deserted save for a young child and an American Negro soldier who was sun bathing. Swimming out a few dozen yards, I began to work slowly over to the Japanese side in order to be in on the fun, the rubber boat and the laughter.

A whistle blew: "Back on your own side!" It was the American M.P. Disgusted, I went back on the beach to take a sunbath. The American child wandered over to my side and asked me: "Mister, do you like gooks?"

"Yes," I replied. "I like Japanese because they are friendly and want to know about our country."

Looking up at me earnestly, he said: "I hate gooks. All gooks are dumb."



Angelus Domini

*Above night-darkness suddenly
The fire of morning burns;
And toward the east on its sure
way
Our planet turns.*

*So looking down from heaven's
height
Where shadows ebb, where new
Light flows
In our lost Eden, God sees grow
One perfect Rose.*

*And all the bells begin their song
(O Music sounding on the earth,
Resounding down the centuries,
News of His Birth!)*

*For from their myriad tongues
her word
Of fiat rings as carillons tell
Who is the Mother of Our Lord
Immanuel . . . Immanuel.*

M. WHITCOMB HESS.

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tradition in the current status of Negroes in the United States where, by our own standards, the nations having the most diverse heritage are the most progressive. Negroes, since they have frequently had the will of other groups imposed on them, are of a heritage that is highly mixed, 70% of the colored population of the United States having some strain other than Negro.

The presence of Mr. and Mrs. DuBois and their evident happiness in their married life was a strong additional proof of their thesis that interracial marriage, like any other, can be a thing of beauty if the couple see their mutual worth and their position as a Christian family in the scheme of this world and aiming for the next.

Somewhat taken aback, I asked him: "And why are gooks dumb?"

"My daddy said they are dumb," he replied. "I don't like gooks!"

The Negro soldier had been listening. He called over: "Boy, how can we teach democracy to the Japanese when we put a bar between the Japanese and the Americans? How can we ever hope for world peace when the little kids are taught race hatred in their own home?"

I had no answer for the Negro, and could only reply weakly: "Yeah!"

VISITING in Hokkaido early in 1948, I was lodged in the Grand Hotel in the City of Sapporo. At dinner, a burly American officer from the 11th Airborne Division sat opposite me. He was buried in the latest issue of Pacific Stars and Stripes, so I followed his lead. A demure Japanese waitress approached me with the bill of fare and I greeted her with a friendly word or two in Japanese. She bowed prettily, said in good English: "Ah so! You speak very good Japanese." We exchanged a few more words in Japanese and then she scurried out to the kitchen to fetch the decorated C-rations they were serving that night.

The paratrooper officer put his paper down, looked at me very coldly: "Listen, we don't talk gookanese up here. 'We don't like gooks.'"

I sat back reflectively. For the past two years I had been travelling about Japan. No matter where I went I heard the Americans talking about "gooks." Even when I went mountain climbing in a remote area west of Japan's northern university city of Sendai, I found a small railroad station in which the American soldiers had scrawled on the walls: "Kilroy hates gooks."

From time to time Japanese remarked that they were Japanese, not "gooks"; but they usually added that they understood that the troops were young and immature and were not really responsible for their use of the English language. One observant Japanese asked me: "Is it true that all American soldiers come from Texas and Tennessee?" I was moved to tell him off, but I was too ashamed when I realized that the Japanese knew that "gook" in Japan was the same as "nigger" in some parts of America.

THE ORIGIN of the word "gook" is difficult to determine. But during the last war, many of the troops began calling "gook" any person who was either colored or an Oriental citizen. Thus when our allies in the Philippines were liberated by the American forces many of them were deeply insulted when they found out that our heroic allies, the Filipinos, were either "Flips" or "Gooks." Later, in Japan, the term rapidly spread.

When I visited South Korea during the spring of 1947, it was quite evident that our South Korean friends had also been "gooked" both by officers and enlisted men who used the word "gook" and its various

derivatives with careless abandon, not realizing that Koreans were friendly to the United States and were offended to know that they were "gooks" to their American liberators.

WHEN the Korean struggle hit the stage of the world late last June, the time had come when not only was the word "gook" dangerous throughout Asia, but when we were faced in Korea with the problem of distinguishing between friendly "gooks" and enemy "gooks"; i.e., the South Koreans and the North Koreans. Obviously it must have been difficult to arouse much enthusiasm amongst some South Korean soldiers who knew they were called "gooks" just as were the Communist troops of the north.

American press reports that I read in Asia during the first few months of the Korean struggle were shocking, for the word "gook" was spread far and wide. A proudly sensitive colored Asia was automatically opposed to the intervention of the Americans in Korea, because Asians knew that if Koreans were "gooks," they, too, were all "gooks."

And this outrageous racist word was not confined to soldiers alone. In a report filed in Korea on the 18th of September, 1950, no less than Hugh Baillie, President of the United Press, tells the story of his adventure with an American soldier who was going through a village. The soldier stopped, said: "I think there's a gook." As President Baillie wrote: "The Gook turned out to be a great-grandmother who had been left behind to starve when her family left. She moaned and rocked, holding her hands as in prayer. She pointed to a crippled foot as the reason they left her." Since Baillie's report used a capitalized "Gook," one can assume she was a friendly or good "gook!"

It was no wonder that General MacArthur's headquarters finally woke up to the fact that the use of the term "gook" was practically the same thing as giving an atomic bomb to the North Koreans and to world Communism. Few things could have enraged the one billion people in Asia—all of them colored—more than this glorying in the use of the hated word "gook." Thus about the time Baillie was writing about the "gooks," MacArthur's headquarters issued an information and education sheet, Tips, which warned the American soldier to stop calling the North Koreans "gooks," and said that any person using the term was actually giving "aid and comfort to the enemy."

HAPPILY, the word "gook" has disappeared from the press dispatches. But it underlines with heavy black ink the enemy within our own camp: the racist attitude of "the master race." We will never win friends in Asia until we recognize that God made us all, white and black, to His own image and likeness. We can never really defeat Communism on every front until we have purged our hearts and our minds of race hatred, of color prejudice, and of the master-race concept.

Harlem FH Reporter

By Mary Ryan

Interracial Work Exhibit

Since we are living in the Easter season, these forty days after Easter being feast days in the Church, we experience a pleasant balance to Lent, which had good points of another sort. We are currently exhibiting the part of our Easter show at Friendship House which featured agencies working for interracial justice in the material social order. The Catholic Interracial Council, The National Association for the Advancement of Colored People, and the Urban League are groups which do a lot of good throughout the country. Working for the passage of just laws, provision of legal aid for particular difficulties, investigating progress or need for it in medicine, education, housing, the NAACP does a constant job and prints much fine literature. The Urban League always has fights on its hands. It deals with small units of tenant groups needing protection in fighting illegal housing restrictions. The League found some 19,000 jobs last year and also do work in community planning.

Catholic Interracial Councils

The Catholic Interracial Council covers in general the same phases of work as the secular agencies, but it attempts, as Friendship House does, to change not laws only but men's attitudes, for no one who recognizes the brotherhood of each person with every other through the Mystical Body can as a Catholic deny any human right. The Christian duty of fighting to change the world is carried out through their monthly magazine "Interracial Review," pamphlets, posters and forums.

Then there is one Southern brother — SERINCO, composed of the Catholic colleges of Louisiana, which is getting somewhere in the South. Their publications are enlightening to northerners, as well as increasingly effective in their own part of the country; they are working against segregation in Southern schools and analyzing in their publications the attitudes of both their allies and opponents. Working as though all depends on them, they are prayerful, knowing also that all depends on God.

Volunteer Plans

Since part of the Staff is away for training courses, we see more and more of the volunteers who are helping in many ways. At the Vols' meeting on Thursday, April 5, we talked of the need of our doing more work in larger social problems, both on our own and in connection with other agencies. All this concern is probably a growth that waxes and wanes because of a certain peculiarity in the lay apostolate: that often there is, for good reasons, a turnover in staff and volunteers which necessitates beginning over and over to immerse ourselves in the work of interracial justice, and, to give fuel to our fire, a deep need for growing spiritually. This aspect of studying to "put on Christ" as our daily clothing is the only valid way we realize and re-realize to give meaning to any of the work we do, either as Volunteers having also a busi-

ness and family life, or as staff workers at F.H. So, we hope to empty ourselves and to let in God. Our work is needed to give a deep significance to the social angles of interracial justice. It's here that we aid and can further help social agencies working for the same material aims, because God calls us, as our popes have said over and over, to restore the world to Christ.

But we have been busy. In the small ways that are evident daily, we can see progress in the set-up for giving help to our neighbors, for example. The office in the clothing store gives more privacy, necessary to the great dignity of the poor. And more people in the neighborhood have been dropping in to visit and to join the library.

Farm Stations of the Cross

We have the Stations of the Cross that Allan Crite designed for us to use at our farm in Montgomery. Half of the stations are paid for. He had to charge us ten dollars for each because of the equipment and time they cost him. We'll have them for the use of guests and staff during the summer. Muriel Zimmermann is seeing, writing, phoning people to conduct classes at the summer school of interracial living, and Clare Hughes is looking forward to vacations for the boys and girls.

Work on the Farm

Saturday, a car goes up to the farm. Dig, dig, for a septic tank—this is one of the big deals. Check with the farmer who helps us plow for a small garden. Count the sheets and blankets. O! we need lots of them for the dormitory. Some of the tall trees fell in that storm everyone remembers, and Mr. Paige, a neighbor, is helping to chop the wood we'd rather see in tree-form, but it will make good fires.

Work in Harlem

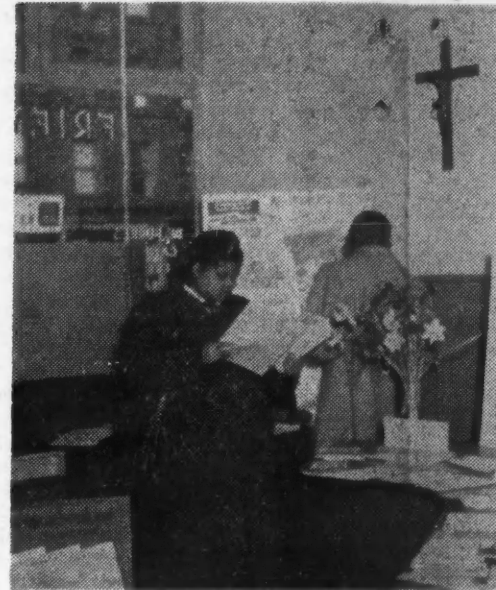
While half the staff joins the inductees to F.H. from Washington and Chicago at Burnley, Virginia for their month's training in the apostolate, our good friends, Catherine Jenkins, Idella Corbett and Dick Kramer work at unpacking the donated clothing in the Clothing Room. Some of them, plus the Vols—Lillian, Florence, Pat and Lenny, help in the distribution.

Several people have come to see us as a result of Mr. Sheed's Outer Circle sessions, and lots of girls from Manhattanville come one afternoon each week to help at little jobs. Betty Bryson spent a large part of her Easter vacation here in making signs for the library and life-size paintings for the walls of the Clubroom.

It is good that all these people — all of us — come to Friendship House, so long as we remember that just being here is not enough. More and more we see that being in Christ here and everywhere else we go is the stuff of a Christian. The prayer of Abbe Godin to Our Lady fits into

WANTED — Negro magazines and newspapers such as "Ebony," "Negro Digest," "Pittsburgh Courier," "Chicago Defender," "New York Age," and others throughout the country are needed for distribution to men and women in the armed forces, institutions, hospitals, jails, etc. For 19 years we have been distributing Catholic and secular reading matters, books, pamphlets, and magazines. Please send to FRANK S. ESTIS — 2004 So. Albany Ave. — CHICAGO 23, ILL.

AROUND FRIENDSHIP



Harlem Friendship House held 'Open House' at it they held an exhibit illustrating with pictures Catholic Action groups around the world. The other interracial groups. Picture and pieces of Catholic Artists' Guild.

It is planned to have a complete file set which will be available to all who use the library.

INVITATION TO

TO YOU Friendship House extends this invitation to you, House Volunteers.

We invite white people. We invite colored people. We invite all who are Catholic and who are interested in the work of the Catholic Interracial Center.

We invite you to become part of the mission of Friendship House, to give a few hours of your week, your talent, your energy.

CHRIST SUFFERS IN

Friendship House exists because of the suffering of Christ in the United States. Friendship House exists because of the suffering of Christ in the interracial injustice. He suffers in those who are hated.

"I pray that they may all be one, so that they may be perfect in love, as the Father has sent Me."

"Remember that if a man boasts of loving his brother, he is a liar."

"I was hungry, and you never gave me food. I was thirsty, and you never gave me drink. I was a stranger, and you never gave me shelter. I was naked, and you did not clothe me. I was in prison, and you did not care for me... When you refused to help me, when you refused to love me, when you refused to be my brother here, you refused it to me."

FRIENDSHIP HOUSE exists to build a bridge between white and Negro Americans—a bridge so that men and women of all races may live together in peace and love. Friendship House believes that Christ will live in the hearts of all men who love Him. Friendship House exists that in Christ all men may be one.

APOSTOLATE OF THE

Friendship House is an effort of lay people to live out the apostolate of the laity. It is part of the apostolate of the laity, and it is the responsibility of all who are called to live out the apostolate.

But really, the invitation doesn't come from the mouth of men. **CHRIST INVITES YOU** through the mouth of men.

Popes of modern times have asked all Catholics to have appealed particularly to the laity, because they are the ones who can perform the task.

The laity, Pope Pius XII has said, are on the front lines of the battle for the life of the Church. They have a job to do which no priest can do. They have a unique task for Christ in a rapidly changing world. **CHRIST** invites you through the suffering of Christ.

Through the spiritual sickness of those who are of color, who hate, who do violence, who kill, who segregate, who do not recognize the sufferings of those who are hated, who are who grow bitter, who despair who cannot be threatened or burned, whose children are frustrated, whose pride, Christ invites you. **YOU WILL ACCEPT** this invitation, won't you? There is so little time in which to do the work of Christ with His children.

You are eligible to join the Friendship House. The requirements are simple and few. Here they are:

Sincerity and earnestness of purpose. Friendship House is serious. Its staff workers are ready to dedicate their time they spend at the work.

Readiness for work, sometimes hard work. There are about the work, the better. The staff must be prepared to do whatever tasks are assigned. The work assigned is the work of Christ. It is

In The Good Old Summertime

WHY NOT SPEND PART OF YOUR VACATION IN PEACEFUL, COUNTRY SURROUNDINGS WITH CONGENIAL COMPANIONS?

COME TO CHICAGO FRIENDSHIP HOUSE INTER-RACIAL WORKSHOP IN CHRISTIAN LIVING to be held at Childerley (home of the Calvert Club of the University of Chicago). It is 35 miles northwest of Chicago near Wheeling, Ill. Leaders will be Rev. Daniel Cantwell, Sister Mary Ellen O'Hanlon, Betty Schneider, and guest speakers. Enroll for either of these two sessions:

August 13—19, 1951 or August 24—30, 1951.

\$25 a session. For further information write to

Virginia Lowe, Dean, Friendship House, 4233 South Indiana Ave., Chicago 15, Ill.

COME TO HARLEM FRIENDSHIP HOUSE SCHOOL OF THE APOSTOLATE to be held at Blessed Martin's Farm at Montgomery, N.Y. (about 10 miles west of Newburgh, N.Y.—60 miles from New York City).

47 beautiful acres—Lake about 10 minutes walk down shady road. Enroll for one or more of these sessions:

July 14—21, 1951 July 28—August 4, 1951 August 25—Sept. 1, 1951. Each weekly session will consist of the four complete courses in

The Mystical Body and the Social Order

The Liturgy

Social Effects of Prejudice

The Christian in the Modern World.

For further information please write to Mary Ryan, Summer School Director

Friendship House

34 West 135th St., Box 54

New York 30, N.Y.

YOU CAN—

Pray Together

Start the day with Mass and the recitation of Prime. End it with Compline. Learn to live in the liturgy!

Play Together

Plenty of time for picnicking, folk dancing, outdoor sports. Lots of green meadows to roam.

Study Together

Discuss such topics as the Mystical Body, interracial relations, and various aspects of twentieth century Christianity.

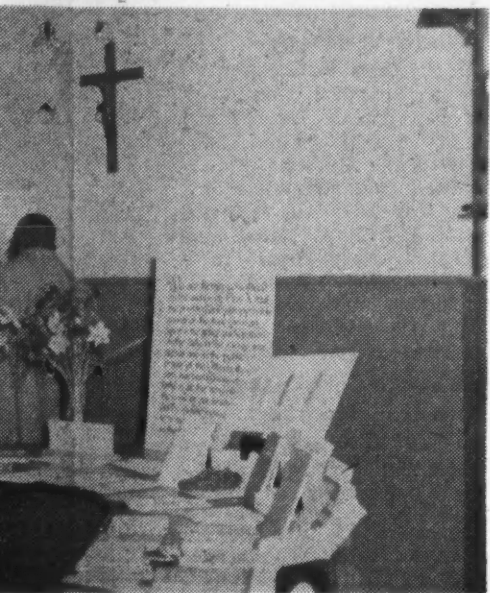
Work Together

Get real practice in group cooperation by doing the dishes (everyone will get a chance) and other household tasks.

the liturgy of post-Easter and the Good Shepherd and also seems to be right for our work!

'Around you, gentle Shepherdess, are gathered a few... unspotted sheep... And in the distance, in great workmen's flats and in the crowded streets are the immense flock of sheep lost or run away and roaming through the woods. They don't even know that the Good Shepherdess is looking for them, is loving them.'

FRIENDSHIP HOUSES



held Open House on Easter Sunday afternoon. Displaying with posters and samples the work of the world. They also displayed the work of art and pieces of sculpture were loaned by the complete file set up of the literature of these who use the library.



INVITATION TO YOU

extends this invitation to join the Friendship

We invite colored people. Friendship House

part of the manifold activities of Friendship House your week, your month, your free time.

WHY DOES HE SUFFER IN U. S.

because interracial injustice exists in the use exists because Christ suffers through in those who hate. He suffers in those who

be one, so that the world may come to believe Me."

boasts of loving God, while he hates his own

never gave me food; I was thirsty, and you a stranger, and you did not bring me home. clothe me. I was sick and in prison, and when you refused it to one of the least of my people."

to build a bridge between white Americans and so that man can find and recognize man. at Christ will be that bridge. Friendship House men may be one.

STATE OF THE LAITY

port of lay people. It is the responsibility of the postulate of the laity. We invite you to assist. We invite you to become part of that

doesn't come from us. Christ invites you. through the mouth of His Vicars on earth. They have asked all Catholics to be apostles. They have the laity, because the laity have a special

as said, are on the front line of the Church's work which no priest or religious can do. They are in a rapidly changing world.

the sufferings of people all about you. is of those who cannot see Christ in people of violence, who lie on a broad scale, do not recognize their brothers. Through hatred, who are outcasts, who are segregated, who cannot obtain jobs, whose homes are children are frustrated early and drained of

tation, won't you? There is so much to be in which to do it. And God may grow im-

Friendship House Volunteers. The requirements they are:

purpose. Friendship House takes its work ready to dedicate themselves wholly in the

ness hard work. The fewer romantic notions better. The staff workers and the volunteers ever tasks are assigned. It is believed that of Christ. It is believed that the work of any

moment is important, because "the affairs of the moment are the affairs of God."

FAITHFULNESS, and punctuality are of the utmost importance. Volunteers are free to name the days, weeks, months, the number of hours they will be able to give to Friendship House. Whatever is agreed upon, should be faithfully lived up to. You will be depended upon. If you do not show up, if you are not on time, if you do not give sufficient notice when impossible for you to keep your appointments, great confusion and disorder in the House may result. Sacrifice, cheerfulness, obedience, and joy in the work of Christ — which will make everyone's burden lighter.

TRAINING

VOLUNTEERS have a program of spiritual and intellectual formation. They come to Friendship House at the invitation of Christ. Friendship House must help them come to know Christ better.

It is expected that the volunteers will be present for the training programs. The work of Friendship House will not be improved by your coming to Friendship House unless you are constantly trying to improve yourself. The Spirit of Christ will not come into society, unless you are constantly deepening in it yourself.

What think you of Christ? That question we must come to answer with greater faith, understanding, love and esteem.

Days of recollection and an annual retreat for the volunteers are on the program.

WORK TO BE DONE

There are many types of work to be done in the departments of Friendship House:

Office

Typing, filing, mimeographing, mailing, dictation and general office work

Children's Center

Crafts, counselling, game leading, catechetical work, and general recreation, (Scout program) and teenagers group

Library

Accessioning, cataloguing and library aid.

Community Work

Home nursing, adult education classes, visiting families and shut-ins, distributing literature, and the corporal and spiritual works of mercy.

Social Action

Housing, supporting social legislation, formation of study groups.

Household

Painting, repair work, display, cooking, and general maintenance.

General

Writing pamphlets, and news and features for CATHOLIC INTERRACIALIST, selling CATHOLIC INTERRACIALIST, etc.

"To convert the world, it is not enough to be saints, and preach the Gospel. Rather one cannot be a saint and live the Gospel we preach without spending himself to provide everyone with the housing, employment, food, leisure, education, without which life is no longer human." — Emmanuel Cardinal Suhard.

HERE IS \$_____ TO HELP FRIENDSHIP HOUSE

Name _____

Address _____

City _____ Zone _____ State _____

Please send to one of our houses

Harlem Friendship House
34 W. 135th St., Box 54
New York, 30, N.Y.

St. Peter Claver Center
1513 You St. NW
Washington 9, D.C.

Chicago Friendship House
4233 So. Indiana Ave.
Chicago 15, Ill.

Blessed Martin's Farm
R. D. 1
Montgomery, N.Y.

Chicago FH Reporter

"IT'S SPRING." That's what the signs on the posts in the Woolworth's store said. And there were crepe paper, jonquils, Easter flowers, and pussywillows to prove it. It is good of Woolworth's to tell us, for the traditional signs of spring are not very much in evidence here in the heart of the city.

Some of our "absent brethren" were luckier. They — Betty Schneider, Greg Robinson, Angela de Gagne, Mildred Heifner, Georgina Bowie, Kate Murphy, and Lorraine Sheppler spent April at the Maria Laach Farm in Burnley Va. Georgie, Kate, and Lorraine, who are joining the staff, attended the I. C. (Information Center) which is for new staff members of all the Friendship Houses. We learn mostly by 'on the job' training. That is, working here at the house in the different departments. But for a month the newcomers take time out to acquire the basic facts about the liturgy, labor, interracial justice and the lay apostolate. To "grow in wisdom and truth" is something very vital to all of us. The purpose of the I. C. is to start staff members on the right road. Most people are "all for education" but the dust begins to gather on their books and in their heads as soon as they leave school (or before). They might do some thinking about their jobs or hobby but rarely is there any thought or study given to the things that concern God and neighbor.

That's one reason for our weekly lectures, Outer Circle and discussion groups. Once in a while the speakers aren't so "hot" and you feel as if you wasted the evening. Then again you get someone who knows his stuff and how to get it

over, like Robert Taylor, former chairman of the Chicago Housing Authority who spoke on housing. Mr. Taylor pointed out that the big problem for public housing is getting land to build on. There is plenty of land in the out-lying districts of the city, but the people who live nearby don't want the poor to live near to them, much less the Negroes. We at Friendship House know that it is difficult to make people realize that the good of the community demands that room must be given outside the slums which are dangerously overcrowded. The common good outweighs minor prejudices. A community which claims to follow the poor Christ should not shun, but welcome and help the poor.

Our other speaker for this month was Golden Darby of the South Side Community Committee who spoke on the "Dope Must Go" campaign Mr. Darby said that only 2 out of ten victims of the dope habit overcome it. Those are the statistics for those who take treatment at the hospital in Lexington. Many get no treatment. The number of dope addicts is getting larger and larger. So to combat the problem, the South Side Community Committee led by Mr. Darby has formulated a program of education, legislation and treatments.

A sport column is something we've never had in the Interracialist and it's a little out of our line but Sunday April 15, at De La Salle Gym, Corpus Christi beat Bishop Shell's All Stars 24 to 14. The Chicago Comets defeated the Illinois Tankers 35 - 26, and the Catholic League All Stars won over the Public League All Stars 60 - 35 in a benefit performance for Friendship House.

Washington FH Reporter



Here are Matt Masle and Bill Murphy, two hardworking volunteers of St. Peter Claver Friendship House, and Maria-Laach Farm in Burnley, Virginia, where our Information

Center mentioned on the first page took place in April. Opening this has kept the staff and volunteers very busy, what with cleaning, furnishing, and enlarging living quarters.

For antique fans, the right side of the house is a two-story log cabin with fireplaces on both floors. Our next door neighbor added more rooms to the left and clapboarded it all. There is a porch on three sides and a lovely view from each one. A creek winds around the bottom of the hill to the right. The railroad is beyond the creek. To the left, out of sight, are the former garage, now the men's dormitory, and the barn.

For history fans, you pass the site of the Battle of Bull Run where Stonewall Jackson got his name and also died.

Kansas City Most American?

(Cont. from page 1)

will take at least a year to set up the project on a workable basis. Meanwhile the city council is taking up plans for the purchase of a stadium and for elaborate highway systems and parks.

A city official stated recently that in the past few years more than 100 miles of the city's streets have been resurfaced and that the best fire equipment is being purchased in the downtown districts to speed down those roads where property values are highest.

Yet there are families huddling in hovels and children sharing their beds with rats. Skid Row, with its more than 1691 homeless men, is the City of Forgotten Men. But equally a problem story is the story of the residential areas of the south side.

Over-Privileged Delinquents

According to Judge Ray G. Cowan, who presides in the juvenile court, of all the crimes committed by youngsters, his experience has shown him that "over-privileged children are the worst delinquents. Their parents get too wrapped up in business and other personal activities to give the proper care and guidance to their youngsters."

Excess drinking is an ever-present problem. The report of the Citizens Committee on Alcoholism shows that 52 per cent of all Kansas City arrests are alcohol-conditioned, a higher figure than the comparable one reported from five of twelve cities in the population class of Kansas City.

In 1944 every 38th person in Kansas City was arrested on a charge involving excessive drinking. In 1948 every 22nd person was arrested for the same reason.

"Though most of the arrests concerned the homeless men of Skid Row, the habitual drunkards," a city welfare spokesman said, "the number of arrests for Kansas City's respectable residential districts is increasing alarmingly. There are no figures available, but there are a lot of homes being

broken even among those who do not have money worries."

Negro Ghetto

Like most cities in the US, Kansas City harbors a "City within a city," in its Negro Ghetto.

On the parochial level, a great deal has been done to foster good race relations, but on the political level the whole issue is a "hot potato," and no one wants to discuss it or do anything about it.

To treat the good side of the story first, here are some of the things done on the parochial level:

In 1910 the Franciscan Fathers established St. Monica's mission in the heart of the Negro community "for" colored. Church attendance of the Negro in other surrounding "white" parishes was kept at a minimum. When Bishop O'Hara was made Bishop of Kansas City, Mo., he fostered the small St. Monica Junior High School. By 1944 the school had only 26 pupils in the four years, all in one room, poorly equipped, understaffed, and by no means equal, if separate, education when compared with the other Catholic high schools, which the whites attended.

Recognizing this inequality in the education of Catholic high school pupils, one well-educated Negro refused to enter his child in St. Monica's and asked that his child be admitted to Loretto Academy, operated by the Sisters of Loretto. Over the protest of some white parents and alumnae, the sisters received the child. A few dozen pupils transferred to other all-white Catholic schools or to public schools, but the first step in breaking down the barrier was taken.

Bishops End H. S. Segregation

In 1945 Bishop Schulte of the adjoining Kansas City, Kansas diocese, brought the matter of segregation to a head by admitting colored students to the Catholic Ward High School in Kansas City, Kansas. In protest, parents of Ward High pupils held meetings, bombarded the bishop's house with letters and phone calls, and even consulted a lawyer to look into the legal aspects of the matter. More than 125 students were withdrawn from Ward high. Many of the protesting parents tried to enroll their children in nearby Kansas City, Missouri, Catholic high schools, but Bishop O'Hara ordered that no child who was withdrawn from Ward high be admitted to any Catholic school in his diocese. One former pupil of Ward High did however manage to be enrolled in a Catholic high school on the Missouri side. Was that child ever surprised to find that some of the fellow pupils were colored!

Later, all but a few of the pupils with protesting parents returned to Ward High, and there has been no noticeable disturbance since.

In 1949, Bishop O'Hara authorized a total integration policy for all Catholic high schools in the Kansas City, Mo., diocese. St. Monica's all-Negro high school was closed and the students were integrated in other schools.

Rockhurst College, a Jesuit

Israel



Tower of David

Tower of David is Mary's name of strength and refuge. When during the Middle Ages the Church, which at that time had towers and castles at her disposal, saved many Jews from death at the hands of the mob, this name was honored. The heart is the Immaculate Heart of Mary, the Cross, the cross of Christ, his sacrifice of Love. The rays that are emitted are the works of Charity of the Mystical Body. The plant springs from the Star of David, symbol of the Jewish People in the New State of Israel that has been resurrected from its exile among the nations, like a seed buried that brings forth leaves in the Springtime. —John Gittler

school for boys, also opened its doors to colored, first as part-time students only, and later as full-time students.

The parent-teachers organizations have not followed a uniform pattern of acceptance. In some schools no question was raised when the Negro parents attended PTA meetings. But in at least one school noticeable efforts were made to exclude them.

The public schools, on all levels, follow a completely Jim Crow policy. Thank God, the Catholics are leading the right way.

Widespread Discrimination

ON THE POLITICAL level, on the other hand, very little has been done for civil rights. There is no human relations or civil rights council of any kind, and repeated attempts to establish such an organization has met with indifference on the part of the city officials. Negroes are segregated in many civic places for which they pay taxes, including the Music Hall and municipal auditorium. Negroes are barred from almost all restaurants, theaters and places of entertainment.

In the past five years the National Association for the Advancement of Colored People has twice submitted a proposed ordinance which would make segregation in any form illegal. The first time the ordinance was proposed, it was ignored altogether. They could not even get the city council to introduce it for a vote.

A few weeks ago a modified form of the original ordinance was again submitted. This version was aimed only at municipal services, not at privately owned restaurants and places of entertainment. It would make segregation illegal only in city-owned and

World Eyes FEPC

(Cont. from page 1)

of not less than \$100 and not more than \$500 if a copy of the bill were not posted conspicuously in any establishment affected by the provisions of the bill. So far there had been no fines imposed as the inspectors were fairly lenient and the employers had seen the reasonableness of the requirement when it was explained to them. 58 cases in the first year were all settled out of court and to the satisfaction of both parties involved.

No Invasion from South

There was no need to fear an invasion from the South if the bill were passed in Illinois, Mr. Connelly said. Rhode Island, an even more heavily industrialized state, had not found this to result from the passage of the act. The passage of the bill would actually save money for the state as it would substantially reduce the relief demands on the taxpayer, Mr. Connelly pointed out.

Prejudice Soon Lost

Many who oppose the bill are not up-to-date on their knowledge of the provisions and performance of the bill. Mr. Connelly begged the members of the Industrial Affairs Committee to place Illinois in the position of leader in the midwest so that other states would follow it in this legislation. He asked them to consider carefully the fact that in the states where discrimination was already outlawed, it was found that the racial, national, and religious groups, when brought into contact with each other, soon lost their dislike and prejudice which had been fostered by ignorance.

managed facilities. But the ordinance is believed to have become a political football. A citizens' group has recently nominated a Negro, Dowd Davis, managing editor of the Negro weekly, THE CALL, for city councilman. Meanwhile one of the councilmen has promised to introduce the ordinance proposed by the NAACP if the group changes the wording to include the banning of segregation from all eating places and places of entertainment, not merely city-operated places. In this way, he will embarrass the citizens' group which nominated Davis and introduce an ordinance which cannot possibly be passed. Since the councilman in question represents the Negro section of Kansas City, Mo., he is cleverly manipulating a political strategy for the coming election for city councilmen.

Meanwhile the city personnel director, Thomas J. Patton, has gone on record that, "Any Negro who applies for a job in municipal service will receive the same treatment, according to his ability, as any white applicant." The catch in this lies in the fact that department heads have the final say in hiring employees, and as a result many departments still do not hire Negroes.

Also, factors like a policy of two general hospitals, one for white and one for colored, account for the concentration of Negroes in the health department, because General

Majority of World Colored

Mrs. Edith Sampson, United Nations delegate, pointed out that her experience and travel had strikingly demonstrated to her the previously little-remarked fact that the white people really comprise only 7% of the world's population.

World Watching

U. S. Race Policy

Reporters constantly besiege her on her travels for interviews on the discrimination practices in the United States. She warned that the world is watching carefully the situation in the United States as an indication of its future international policy. World security begins at home, she said, and she, for one, would like to make Illinois secure.

Le Tourneau Co. Against

American Negroes

She challenged the assertions, repeatedly made by Sen. Frager, that no discrimination was practiced in Peoria with the request that he investigate the policy of the LeTourneau Company. This Company practices complete discrimination against the Negro in Peoria. But it is currently negotiating a membership in an African manufacturing association so that it can establish a plant on that continent and so make higher profits by the employment of cheap African labor although Negro labor is considered unsatisfactory in Peoria. When Sen. Trager tacitly admitted knowledge of this situation by asking Mrs. Sampson if she knew that the stock of this company was largely owned by religious groups, she answered that she was not concerned with that issue. Said Mrs. Sampson, "There are no holds barred, Senator Trager. Religious groups are often in error as well as others. I still recommend an investigation."

Alderman Carey Effective

Alderman Archibald Carey of Chicago gave very effective testimony. Hearers said it was well calculated to influence a change of attitude on the part of the committee which is at present in the control of a Republican majority which is unfavorable to the reporting of the bill.

Hospital No. 2, in accordance with the segregation policy, requires a completely Negro staff.

A young Negro woman told of her experience in 1941 when she successfully passed the examination for a municipal position with a high score and was told over the phone that she was hired. When she arrived at the city hall she was told by a member of the personnel office that "she ought to know better than to try to get a job as a professional in city hall. Negroes are just not hired for professional work."

Today however there are three Negro typists who are hired by the city on a permanent basis. The wedge, though small, is in.

Kansas City, which has been called "The Most American of All Cities," can well boast of its parkways and boulevards, among the finest in the nation.

But it has a long way to go before the phrase "the most American of all cities" can be truthfully applied.

PAX

POPE CITES JEWISH NURSE Honors Her for Aiding German Sisters in Rome Visit

Pope Pius XII has presented a citation and a portrait of himself to a Jewish United States Army nurse, Lieut. Col. Jeanette Blech of Springfield, Mass. The citation was for her work in the campaign to send sixty Vincentian Sisters from the Ninety-eighth General Hospital at Munich, Germany, where she is chief nurse, to Rome during the 1950 Holy Year.

The National Jewish Welfare Board made the citation public recently. It reads:

"The exquisite spirit of charity of Col. Jeanette Blech, source of her self-sacrificing devotion to the sick and wounded in the Schwabinger Krankenhaus, Munich, and of her noble generosity to the Vincentian Sisters in this Holy Year of Jubilee has cheered our paternal heart, and we pray that God may reward her abundantly with His richest blessings."

THE PILLAR OF FIRE, by Karl Stern. Harcourt Brace, 310 pages, \$3.50.

The Pope has said, "Spiritually, we are Semites." The Pillar of Fire makes clear to what an extent this is true. Karl Stern's account of his odyssey from fervent Judaism to fervent Catholicism has something of the inevitability of the rising sun or of the ripening wheat. Yet it did not seem so to him while he was travelling. The pillar of fire was often enough a wavering flame and the pillar of cloud almost non-existent, but looking back he saw that "towards Him we had been running, or from Him we had been running away, but all the time He had been in the center of things." He sees with utmost clarity that the New Testament is the fruition of the Old, but at the same time he preserves an enormous compassion for those of his fellow Jews who have not been given the same grace; he is particularly tender towards the twilight Jews, who realize the truth of Christianity, yet feel it their mysterious duty to remain a part of the Jewish community of suffering: Franz Werfel, Henry Bergson, Sholem Asch. Of particular interest to those concerned in the social action work of the Church is his account of his meeting and instant sympathy with Dorothy Day, and his mention

of radicals such as Eric Gill, the women of the Grail, and Catherine de Hueck.

His command of language is remarkable, the more when one realizes that his native tongue is German. Consider this paragraph: "All, even the oldest among us, learned the language. However, the city gave us only the hand-me-down, the second-rate words, instruments of practicality as useful and comfortable for the life of strangers as the underground, the bus, and the public bath. The infinite in language is something quite beyond public convenience. In our new land it had ripened underneath the gables in the Cotswolds, over brooks and heaths of Northern England, and over the wharfs of London for an eternity before we presented our passports at Harwich." How many to whom English is the mother tongue could have written that?

If one could quarrel with such a noble (I use the word advisedly) book, it is only on a point which perhaps the author never meant to include. Only from the jacket did I learn that he has three children. It would be of great interest to know their reactions to the conversion of their mother and father.

—Patricia MacGill

"SURRENDER TO THE SPIRIT" by Mother Eileen Surles, Religious of the Cenacle. P. J. Kenedy and Sons \$3.00.

In every age Christ and His Church call for saints. "This is His Will, your sanctification," says St. Paul. All men are called upon to be saints, but most of us reach a stage of "arrested spiritual growth" and remain there because we do not develop the life of grace which is ours with the sacrament of Baptism.

On June 17th Marie Victoire Therese Couderc, foundress of the Society of Our Lady of the Retreat in the Cenacle, will be beatified in Rome. "Surrender to the Spirit" is the story of her life.

The life of a saintly woman such as the foundress of this Society can be an inspiration and aid in spiritual growth.

Those who are familiar with the retreat movement are also familiar with the Cenacle and its work. Marie Victoire (later to be known as Mother Therese) was born in the Cevenne Mountains of Southern France in 1805. She and Jean-Pierre Etienne Terme were to be used as instruments by God in the founding of this new society whose work was to be the giving of retreats and teaching of Christian doctrine.

Fr. Terme went to Aps in 1815 as a newly ordained priest and found conditions much the same as they had been three hundred years before in the time of St. John Francis Regis. Protestantism was strong and there were few priests and sisters to combat it. Fr. Terme organized a congregation of sisters to teach and to take care of pilgrims to the tomb of St. Regis in the village of La Louvesc. Mother Therese, as superior of this new congregation, in turn established the practice of novenas and a time of recollection for these pilgrims. Later Fr. Terme encouraged his little congregation to give retreats according to the spirit of St. Ignatius - and thus be-

gan the women's retreat movement.

For a number of years Mother Therese was not recognized as the foundress of her Society. Her humility, which was the foundation of her heroic virtues, was the result of great humiliations during these early years. In contrast to the other biographers who have stressed only these great trials, which are only a part of the complete life, Mother Surles has tried to emphasize her life of prayer and union with God. In this way she has been able to give a more balanced portrayal of Mother Therese. Drawing from the annals of her Society and from letters of Mother Therese, she has related many of the sayings and incidents which, though familiar to her religious daughters, will be new to the reader.

"Surrender to the Spirit" will probably have its greatest appeal to friends of the Cenacle. Those who are reading for the first time something of the history of the founding of this Society will find inspiration in the story of Mother Therese who may soon be enrolled in the

Our Book Shelf

PORTRAIT OF LEON BLOY, by E. T. DuBois. Sheed & Ward

A contradictory and controversial personality, subject all his life to violent outbursts of anger, just and unjust, Leon Bloy seems an unlikely candidate for canonization. Yet he has been truly called the prophet of Catholic Action, for he emphasized the meaning of the Mystical Body and the need for social justice at a time when most Catholics had sunk into an attitude of mediocrity and indifference to these subjects. E. T. DuBois presents a brief but clear picture of this great French Catholic.

Bloy was a member of Parisian literary circles in the late nineteenth century, and was well acquainted with leading French writers of his time. He abhorred any compromise with popular taste in his fellow-writers, and was unsparing in his criticism of any who erred in that direction. In spite of his peculiarities of temperament, Bloy was much loved by a small but distinguished group of friends, many of whom (Jacques and Raissa Maritain, for instance) he brought into the Church.

To Bloy, poverty and suffering had a mystic significance, and he endeavored to lead a life of Christ-like poverty. Support of his family was secured through alms. His melancholy nature led him to concentrate much of his religious fervor on the crucified Christ and His Sorrowful Mother. His particular devotion was to Our Lady of La Salette, a French apparition in which



—Carl Merchel

**I have come to cast
fire upon the earth,
and what will I but
that it be kindled?**

Church's calendar of the Saints in Heaven.

—Nancy Cook

Policy for the West, by Barbara Ward. W. W. Norton & Co. \$3.75.

Since the advent of the so-called "Cold War," the reading public has been under a steady barrage of literary panaceas for the menace that threatens our society, the most prominent one being the Preventive War.

In *Policy for the West*, Barbara Ward is emphatic in her statement that the West must pursue a policy of "containment" against Russia, not only at present but for years to come. She realizes the cost involved in maintaining a standing army to enforce this policy, but considers that this cost would be insignificant in comparison with the probable expense of a World War III.

Miss Ward is likely to make herself rather unpopular with many Americans. She says (quite logically) that the two most important nations in the world, from an economic standpoint, are Russia and the United States. She makes very clear the need and the duty the United States has to supply aid to Europe in the years to come, to keep these countries that need aid from total economic collapse. This isn't too attractive a future, especially from the viewpoint of the Man-in-the-Street who looks with a jaundiced eye at the prospect of continuing high taxes, controls, and the ever present danger of a runaway

HIS EYE IS ON THE SPARROW

By Ethel Waters with Charles Samuels, Doubleday, 1951, \$3.

When Mr. and Mrs. America and family loll before the t. v. to watch Ethel Waters do her weekly stint as the buxom and capable Beulah, they expect, and get, top-flight entertainment. In "His Eye is On the Sparrow" Miss Waters describes the long and slippery road that has led to her present eminence in the theatrical and video world.

Unwelcome offspring of a twelve-year-old unwed mother, she knew all the bitterness of being an unloved child. Neglected and ignored, the only affection she received came from her grandmother. This fiery and intelligent little woman "lived in" and came home each Thursday from the comfort and cleanliness of her white employer's home to the stinking squalor of a metropolitan ghetto. She came home to quarrel, plead and suffer and to try, unsuccessfully, to force a better way of life on the drunken and dreary household her small earnings kept together. Her death when Ethel was an unhappy child bride at thirteen was a major sorrow and her influence lives on as a potent factor in her famous grand-daughter's life.

Growing up in the slums is a painful and violent process. By the time more favored children are learning the names of birds and flowers and taking their first deliciously frightening solo ride on a

Mary appeared weeping and begging for penance.

In Bloy's time many of the Catholic clergy associated themselves closely with the bourgeoisie. Bloy never ceased to attack them for this alliance with the money-grubbing middle class, and longed for priests who would champion the rights of the poor. Although Leo XIII was writing his encyclicals at that time, little heed was paid to them, and Bloy was almost alone in his pleas for the underprivileged. He was, however, violently opposed to the depersonalized institutional care of the poor; his concern was for the human dignity of the individual, which was being increasingly undermined by a mechanized age.

Despite his shortcomings, Bloy stands out as a figure of inspiration to the lay apostolate. He was the forerunner of the great French Catholic writers, Peguy, Mauriac, and Bernanos. Though his work was uneven he had flashes of greatness, and of his remarkable novel, "The Woman Who Was Poor", Maeterlinck said, "It is the only work of the present day in which there are evident marks of genius."

Marguerite Gallagher

two-wheeled bike, the slum child has met and known the poisonous vegetation of his area — prostitution, disease, crime, and sudden death. He finds early that to survive he must defend himself by force and strong language, by threat and by ganging-up with others to form a common front. Such was Ethel's childhood and remnants of her salty vocabulary will cause the more squeamish readers several cringes per chapter.

The career which culminates in the starring role of "The Member of the Wedding" began at a little Protestant church social in Philadelphia when Ethel was only five. From there on in, it has woven through a maze of successes and failures, from saloons, honky-tonks and plush night spots, here and abroad, to Hollywood and Broadway conquests.

During it all Miss Waters displays determination, courage and stamina in a marked degree. To this reviewer then, it seems unfortunate that such a valiant woman feels compelled to demonstrate her intestinal fortitude by such unlovely incidents as those in which she describes slugging and disabling various chorus charmers who have momentarily won the favor of the star's current Romeo.

Throughout her life Miss Waters has been deeply interested in religion. She reiterates frequently her prayerfulness and gratitude to God for keeping His eyes on His song-sparrow. One cannot, however, escape the conclusion that her religious convictions are a little on the nebulous side. She states several times that she is a Catholic. Then she describes participation in services of various Protestant sects. In one of these, she says, "My search for God and my finding of Him were to begin in one of those Protestant churches where they were having a children's revival. It was there that I came to truly know and reverence Christ, the Redeemer." Again she mentions "... Instead of going to church I listen on Sunday to all the church programs on the radio." Before making any important decision she consults a medium. Her marital entanglements seem to preclude sacramental blessing. Her first tragic childhood ceremony was performed by a minister and she writes a flip finis to the marriage, "As far as I was concerned, my husband was just a lost ball in the high weeds."

Later on the weeds become practically congested!

The style concocted by Mr. Samuels for Miss Waters is sprightly and well suited to the material. Chosen by the Book of the Month Club, "His Eye Is On The Sparrow" will be read by millions who would never read a sociological tome on the evils of discrimination, segregation, bad housing and lynching. May they see beyond the quips and the window dressing, the fur coats and the Locomobiles into the hurt and bewilderment of a woman who has suffered under all these injustices and may they begin to think, prayerfully and contritely, of the brotherhood of man.

Reviewed by
Marty MacKinnon

—Monica Durkin

Staffworker at Fatima

By M. C. K.

PORTUGAL'S pastel houses with flowers in the doorway were especially beautiful after Spain's austerity, made more rigorous by a terrible drought. I never saw so many patched garments as in Portugal. All the women wore long sleeves, even those working in the fields. What a language—a little like Spanish, a little like French, but not enough like either!

Lisbon's beautiful harbor and mosaic streets and colored houses with trees and flowers were lovely. Dozens of the more expensive American magazines reminded me that a plane could take me to America in the time it would take to read three of them. There were also nylons, but in sizes for small Latin feet, not Nordic ones.

But Lisbon has one drawback — no seven o'clock Mass at the church near the station and the train to Leiria on the way to Fatima would leave about quarter before eight. So the bellboy told me the nearest place to Fatima on the railroad was Chao de Macao (pronounced "Chowng da Masowng"). He wrote it out for me and got me a first class ticket which got me an almost solitary ride.

CHAO DE MACAO turned out to be so tiny that it didn't have a church or a restaurant. But it had a store with bread and cheese and one million flies. My trusty, if slightly incongruous, companion — a Boy Scout knife — cut the bread and cheese very well. (By the way, there's no corkscrew on a Boy Scout knife. Not very suited to the Latin way of life!) And a London Times makes a very good defense, or offense, against flies.

The Fatima bus came along after I had sufficiently admired the beautiful hilly countryside with its rose-colored Queen Anne's Lace flowers and fragrant pines. After a leisurely trip through many villages and passing three windmills on a hill, we reached Fatima with its long row of white-washed houses. The bus stopped in front of the "Hotel Thirteenth of May." So I went in and got a room with a straw mattress on the bed. From the balcony I could see the tower of the new basilica. It was slender and tall with a crown on top. It reminded me of our Lady's title, "Tower of Ivory." A great place was being cleared and levelled with dynamite and bulldozers in front of the basilica around the place in the Cova da Iria where our Lady appeared to the three poor children as a

"Lady in White, atop a small three-foot evergreen. She was all light and appeared more brilliantly illuminated than the finest volume of water shot through and through with the most glaring rays of the sun. Her face was not sad, but compassionate. Her hands were folded, with rosary beads of pearl suspended between the fingers of her right hand. She was so dazzling that the children could not look upon her steadily because it made their eyes blink."

IT WAS DIFFICULT to imagine just what the place must have looked like at the time of the apparitions. There is a tiny chapel there now which resembles a bandstand. Priests from all over the world say Masses there until noon. Several had just flown in from America. They still had their American Airlines bags with them.

The Lord was good to me in sending me a guide, a young Jewish convert from Chicago. We started off at 8:30 in the morning and walked to the parish church of the children at Aljustrel. Then we saw the grave of Francisco. From there we went over to the house where Francisco and Jacinta were born. We were fortunate enough to meet their charming old parents. They have now moved into a smaller house across the street where they live very simply. There was a fire burning in a corner on a brick hearth and on that was a little pot with their dinner. The young American said they were very generous and had just sent \$10 to the Holy Father for his charities. It was a real privilege to meet them, especially this man who had protected his children from the highest authorities. A niece and a nephew who live in the larger house were there also.

LUCY'S SISTER and her family lived a short distance away. She had not believed that the apparitions were real until she saw Jacinta's body which was found incorrupt after being buried about twelve years in quicklime. The young Jewish convert was very popular with the children. He attributed that to his pocketful of Jordan almonds. A child brought us a drink of water from the well near which the children once saw a vision of an angel. I don't remember whether it was the guardian angel of Portugal or the angel of peace.

Following the route which the children took with their sheep when they went to the Cova da Iria, we came to a rocky knoll where an angel gave the children Communion

PARENTS OF FATIMA CHILDREN



Father, mother, niece, and nephew of Francisco and Jacinta in front of house where children were born.

under both species. When we read of the apparitions, it seems that the angels with their messages from God almost paralyzed the children by their overpowering majesty. But Our Lady reassured them and gave them courage to fulfill her commands. The little tree on which she appeared has been saved and is being distributed as relics. But I saw others like it. On this spot at Valinhos where Our Lady appeared on August 19 after the children had been kidnapped by the local magistrate to prevent them from going to the Cova da Iria on August 13 as she asked, children have erected a little niche less than two feet high. The land is just as it was when she appeared. It is a much quieter place to meditate than the now bare and popular Cova da Iria.

WHAT A CONTRAST are these Portuguese children to American city children grouped in a dark room watching television characters! These children were in the open air in the beautiful countryside helping in the family work,

sharing responsibility for each other and the sheep. Our Lady put responsibility for the peace of the world upon their tiny shoulders. She asked them to offer themselves to God, to endure the sufferings He would send as an act of reparation for the sins whereby He was offended, to ask for the conversion of sinners, and to make amends for the blasphemies and offenses committed against the Immaculate Heart of Mary. Lucy said, "Yes" for all of them. And they really suffered from the misunderstanding and persecution of their relatives, neighbors and the authorities. Two of them died soon after.

They were to say the Rosary for peace each day, saying after each decade, "O my Jesus, forgive us our sins, save us from the fire of hell, draw all souls to heaven, especially those in most need of Thy mercy." She showed them a vision of hell and said that many poor sinners go to hell because there is no one to pray for them. (We have been saying the rosary after lunch with this prayer each day at Friendship House. One of our German visitors said she was quite surprised to find so much devotion to Our Lady of Fatima as there is in the United States.)

HER PROPHECIES of another war and terrible persecution of the Church seem to be coming about. The world seems still to be busy "offending God, Who is already so much offended." But who knows how many faithful people are fulfilling her request for the five first Saturdays and making reparations for the sins of the world by sacrifice? The people of Portugal have respon-

DR. PEYTON HONORED

Among the recipients of national honors for American citizens who made outstanding contributions to freedom during 1950 was Dr. Thomas Roy Peyton, Los Angeles physician and author, who is a member of St. Agnes parish and a convert to Catholicism.

His speech, "Quest for Dignity," delivered at a meeting of the Golden State Life Insurance Company, was the basis upon which Freedom Foundation made the award.

Dr. Peyton has had a long and distinguished record as a medical practitioner both here and in South America where he recently spent a year lecturing. He is an accomplished musician and author of an autobiography, also titled "Quest for Dignity," which recounts many of the difficulties which beset a Negro physician, even a man with so distinguished a professional record and training as Dr. Peyton.

ded enthusiastically. Huge crowds gathered while the children were still seeing the apparitions. Seventy thousand were at the last one, October 13, 1917, when the sun whirled and then seemed to be hurtling itself toward the earth. Even scoffers were forced to believe when they saw that. But the newspapers ignored this story for some diabolical reason. Increasing crowds come on the 13th of each month, especially May and October. Everywhere in Portugal are signs, "Prayer, Penance, Modesty."

Anti-clericalism has not disappeared in Portugal today. The many religious houses in Fatima do not have crosses to identify them. But things are much improved over the terrible times when the bishop of Leiria was seized and kept in water up to his neck for such a long time that his legs have become almost disabled. He can only push his feet along. But he covers the full distance of the procession on big feasts at Fatima. He lives very simply and helps the poor.

AN ORPHANAGE at Fatima called La Providencia was founded when two women with several orphans came to put themselves under Our Lady's protection. Now many more children have come. The women have had quite a struggle but have succeeded in giving a Catholic home to many homeless children.

I owe quite a debt of gratitude to my guide, for I never would have been able to find those unmarked places without him. One of the big influences in his entrance to the Church was the book, "Blessed Are the Meek" by Zossima. In it St. Francis of Assisi reaches the Holy Sepulchre unarmed after the Crusaders had bogged down in various sins.

The only bus to Chao de Macao started without me that afternoon. I was tempted to regard it as a sign from heaven to stay but decided I might just be too lazy to chase it. So I started off. A boy coming the other way on a bicycle saw me and flagged the bus. The driver even backed up to me. So I left the wonderful village on my way to Coimbra, Lourdes, Brittany, and Paris.

SOS — PLEASE SEND NEW SUBSCRIPTIONS! — SOS

Next month's issue cannot be printed unless our printer is paid the bill which we owe him. Our renewal rate is high. The number of new subscriptions is growing. Bundle orders are bringing in more money. BUT we must have about 4000 more subscribers before the paper can be self-supporting instead of being the burden on Friendship House which it has been in the past.

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